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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"*For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.*" DOCTRINE AND COVENANTS 42: 17.

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THE HOLY GHOST—A DIVINE AID AND COMPANION*

ELDER RULON S. WELLS

OF THE FIRST COUNCIL OF SEVENTY

I FEEL SURE that the Latter-day Saints who have assembled here this afternoon have been repaid a hundred fold in hearing the things that have been said. If we will hearken to the counsels that have been given in this conference, I am also sure that it will result in our happiness and exaltation.

A great deal has been said in regard to the testimony that we have of the divinity of this work and the divinity of the Lord Jesus Christ. The Young Men's and the Young Ladies' Mutual Improvement Associations during the present year have had for their slogan, "We stand for an individual testimony of the divinity of Jesus Christ." In this great day and age of the world, when there is so much agnosticism and so much doubt and so much unbelief, it seems to me it is particularly fitting that emphasis shall be laid upon that great and important principle upon which we stand and for which we are laboring, that we may establish it among the children of men.

How are we going to obtain a testimony that Jesus is the Christ? How may we know and have a testimony of it, that Joseph Smith was a prophet of God? At no time in all the history of the world has the Lord left His children without divine guidance, without some way of communicating with them and letting them know where they stand and what is necessary for them to

*Address delivered at the second overflow meeting of the Ninety-sixth Annual Conference, in the Assembly Hall, Salt Lake City, Utah, April 4th, 1925.

do in order that they may come to the knowledge of God; because to know Him, and to know His Son Jesus Christ, whom He hath sent into the world, is in very deed life eternal. It is highly important, then, that in the community that is enjoying a dispensation of God's providence, a community to whom have been committed the revelations of the Lord, the building up of the Church and kingdom of God here upon the earth, it is very necessary that every man, every woman and every child shall know that this is the work of God; that Joseph Smith was a prophet whom God raised up in the day and age in which we live to usher in His glorious dispensation. Do we know it?

THE ONLY WAY TO GAIN A TRUE TESTIMONY

A great many people have some very peculiar ideas in regard to the testimony which ought to be in the hearts of every one of them. What is the testimony of Jesus Christ? What is the testimony that Joseph Smith was a true prophet of God? What is the testimony that God lives? What is the testimony that enables us to say that Peter, James and John were apostles of the Lord Jesus Christ, endowed with power from on high, and that they spake under the inspiration of the Spirit of God? How do we know these things? Let me tell you. There is only one way to know the things of God, and the Lord intends that His people shall receive that knowledge in His appointed way. There is only one way by which we may come to the knowledge of God; only one way in which we may know that Jesus is the Christ; only one way that we may know that Joseph Smith was a prophet sent of God, and it is within the reach of every member of this Church, and it is a shame unto them if they have not received it.

Have we obeyed the Gospel of the Lord Jesus Christ; have we had faith in Him; have we believed in Him; and have we been repentant and turned away from our wrongdoing? Have we hearkened to the testimony and advice and counsel of the servants of God? Have we gone into the waters of baptism and received the remission of our sins? Have hands been laid upon us for the reception of the Holy Ghost? If we can answer these questions in the affirmative, every one of us can rise and say, "I know that this is the work of God, because I have received the gift of the Holy Ghost," through which, and through which alone, any man can know of the things of God.

THE GIFT OF THE HOLY GHOST OF PRACTICAL BENEFIT

What do you suppose this gift is for? Why do we receive it? O my brethren and sisters, we are living in a world of sin, of darkness and of error, and the minds of the people are darkened regarding the things of God. Why? Because they have not obtained the gift of the Holy Ghost. That is the condition of the world at large. We have received it. There is nothing in all the

world of more practical benefit to those who enjoy it than the gift of the Holy Ghost. There is nothing more important to us in our lives than to have within us that wonderful gift. Every man that has the gift of the Holy Ghost, every woman, every boy and every girl who has the gift of the Holy Ghost and will keep it, just as sure as they live, they will be exalted in the celestial kingdom of God; and without it, no soul will ever obtain that salvation. And every one that has that gift knows that this is the work of God, for that is what the spirit within us knows. If we have it, then it is ours. Let the spirit speak within you, if you have received this wondrous gift, and I hope that all of you know that this is the work of God, for that is the office of the Spirit of God within you. If you do not, it is because your faith was not sincere, it is because you did not repent of sin and, therefore, you did not receive the remission of your sins, and consequently could not obtain that wonderful gift.

GIVE THE SPIRIT OPPORTUNITY TO FUNCTION

But we possess that Spirit in varying degrees. It manifests itself variously among the children of men, brought out by the experiences of our lives and the opportunities that have come to us, wherein the Spirit has had opportunity to manifest itself in our lives. Have we given that Spirit opportunity? Practical, I say, is this thing, the operation of the Holy Ghost, but some have allowed it to sleep within them; and even in that early day Paul had to write to Timothy, who was really a valiant servant of God, but became, no doubt, a little neglectful. Paul said: "Stir up the gift of God, which is in thee, by the putting on of my hands." That ought to be said to Latter-day Saints, if it is not awake and alive in them, bearing witness to the truth of this work. Then stir up that gift within you, for you have the right to it.

THE DANGER OF GRIEVING THE SPIRIT OF GOD

If you have kept the gift of the Holy Ghost, you have done so by keeping the commandments and keeping yourself sweet and clean and unspotted from the sins of the world. But if you have committed sin and grieved the Spirit of God, it may have departed from you, and that is a terrible condition to be in.

Sometimes I have heard young men who were about to depart into the mission field get up in the congregation in their own ward and say that they did not know that this is the work of God, but they believed it; and they were going out. I dislike to hear a young man say that; I do not like to hear any Latter-day Saint say that. Do not say that! Why? Because you grieve the Spirit of God that is within you. You might as well say, "I haven't received the gift of the Holy Ghost," for that is exactly what it means when you say, "I haven't the testimony of the truth of this work." It is a confession that you haven't

the gift of the Holy Ghost. The Spirit of God in you is continually crying out for utterance. Give it the opportunity, and when you do, you will find there will be a burning in your heart that will convince you that you speak the words of truth. You may not know when you rise on your feet exactly what you are going to say, but give the Spirit a chance; it will declare the truth that this is the work of God, that God lives, that Jesus is the Christ and Joseph Smith is a prophet of God. That is what the Spirit wants to say to every child of God upon the face of the earth, because God knows that they need it.

THE PURPOSE OF EARTH LIFE

What is the purpose of our receiving that wonderful gift, the gift of the Holy Ghost? As I stated before, we are living in a world of sin; we have a battle to fight against the powers of evil; we have the knowledge of good and evil, and God is continually striving with us by the power of His Holy Spirit. But while He is doing that, there are other powers in the world, endeavouring to destroy the souls of the children of men. That conflict did not begin here upon this earth. It began in heaven before the foundations of this earth were laid, even in that primeval day that we sometimes read about, "when the morning stars sang together, and all the sons of God shouted for joy." Why did they shout for joy? Because the proclamation was made that these, the children of God—you and I and all the inhabitants of the earth—standing in the presence of our Maker, should receive this earth-life experience, and thereby, with a knowledge of good and evil, work out our salvation with fear and trembling before the Lord and be brought back into His presence and exalted, clothed upon with immortality and eternal life. That was the program, and we shouted for joy, you and I and all the sons of God, as we were assembled upon that great occasion. It was necessary that the fall should take place; that Adam should introduce the race of mankind upon the earth; that the law should be broken and the penalty brought into the world, the penalty of death, which came into the world as a consequence of original sin.

But it meant an opportunity of development, of education, of growth of those qualities that are divine, to make us like our Maker, that we might become like Him in very deed; for as we were told, our eyes were opened to the knowledge of good and evil. And Jesus was chosen. "Here am I," said He. And His offer was accepted. It was the offer of doing the work that the Father would have done, carrying out the divine will. It was a law that gave to all mankind their individual liberty, free agency, with the knowledge of good and evil to choose between the two. That is what we obtained through the fall of Adam—the privilege of living here upon this earth, with this knowledge that we have and with free agency, the right to exercise it; but with ad-

monition to reject the evil and do the good, that we might inherit eternal life in the presence of God. That is what we are here for, and the conflict is still on.

LUCIFER'S PLAN OF COMPULSION

There was another one in that council that rebelled against God. He said, "O send me, here am I, too many will be lost in that plan of yours; too many will go astray; too many will be lost, for in the free exercise of their agency they will not do the right thing, many of them, and they will be lost. So here am I, send me, and I will see to it that not one soul shall be lost. I will compel. This free agency will not do." Freedom was a law of heaven, but slavery and servitude was the plan of this son of the morning, Lucifer, for he it was who made that proposition. And he was rejected and cast down because of his rebellion against God and the plan of life and salvation, and with him fell one-third of the hosts of heaven. Fell where? Right down here upon this earth, where you and I are living. And we meet them every day. You meet them and so do I—Lucifer and his hordes, these that are endeavouring to lead mankind astray, away from the path of right into that servitude, where he will compel and dominate. That is the struggle that is on, and it is in everything that we do, because there is a right way and a wrong way to do everything, and when we elect to do it the right way, we are serving God and keeping His commandments; but when we do it the wrong way, we are yielding to the adversary. The great principle of refraining from sin is enjoined upon humanity, and we have daily need to practice that saving principle; but we are in conflict with a very formidable foe and their name is legion. Satan and all his hosts are endeavouring to gain the victory over us.

WHEREIN THE HOLY GHOST AIDS ONE

Now then, wherein comes the benefit of the gift of the Holy Ghost? Have you thought, or do you think that we can gain the victory over so formidable a foe without the help of God? I do not think so, not one of us. And the Lord does not think so, and He desires that we shall be properly upheld and supported in our endeavour to gain this victory, and He proposes to help us. How? By giving us the gift of the Holy Ghost, without which no man can gain the victory over evil. Have you engaged in that conflict? Hasn't the Lord come to your help? Has He not rescued you from the power of the adversary? If He has, it is because the Holy Spirit has been with you. Don't you know it? Isn't that the testimony of God's power to you?

THE MISSION OF PETER, JAMES AND JOHN

How did you get the gift of the Holy Ghost? If you have it at

all, you have received it because Peter, James and John came and visited the Prophet Joseph Smith and laid their hands upon his head and ordained him to the Holy Melchizedek Priesthood. That is why you have it. There were some who had received the word of the Lord down in Samaria, but they had not received the gift of the Holy Ghost. They had been baptized with water. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: [those same men who came to Joseph] Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." (Acts 8.) That is what happened. And if you have received the gift of the Holy Ghost, you have received it because those same apostles came to the Prophet Joseph Smith and laid their hands upon his head and conferred that holy Priesthood upon him, and gave him the power that on whomsoever he laid his hands they might receive that same gift. That is the way we got it, every one of us, either directly or indirectly, from that one source.

SIMON THE SORCERER

O, some people think they can get it without that. That is what Simon the Sorcerer thought. It was an outward demonstration there. It was even apparent to him, and when he saw that on whomsoever these apostles laid their hands they received the gift of the Holy Ghost, he came and offered them money, so that on whomsoever he might lay his hands, the same might also receive that gift. You remember the words of Peter: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." O no, it cannot be obtained that way! It cannot be obtained except as God gives it to us. Through the restoration of the Priesthood, we have received this wonderful gift, the gift of the Holy Ghost, practical in all of its phases, practical to all of us.

(TO BE CONTINUED)

MAN IS NOT the author of the plan of salvation; and blind indeed are they who suppose that precepts, theories or systems originated or contrived by man can substitute or supersede the means divinely appointed for the redemption of mankind. To the groping, sightless soul is offered the unction of faith and the ability to repent; and in the Siloam of baptism shall be received the enlightenment that guides the soul, once blind, now seeing, along the path leading to eternal life.—J. E. T.

THE CHARACTER OF "MORMONISM"

WHAT ARE the fruits of this Gospel when it is received into the heart of an individual? It will make a bad man good, and a good man better; it increases their light, knowledge, and intelligence, and enables them to grow in grace and in the knowledge of the truth, as the Saviour did, until they understand men and things, the world and its doctrines, whether Christian, heathen or pagan, and will ultimately lead them to knowledge of things in heaven, on the earth or under the earth.

Our religion teaches us truth, virtue, holiness, faith in God and in His Son Jesus Christ. It reveals mysteries, it brings to mind things past and present—unfolding clearly things to come. It is the foundation of mechanism; it is the spirit that gives intelligence to every living being upon the earth. All true philosophy originates from that fountain from which we draw wisdom, knowledge, truth and power. What does it teach us? To love God and our fellow creatures—to be compassionate, full of mercy, long-suffering, and patient to the froward and those who are ignorant. There is a glory in our religion that no other religion that has ever been established upon the earth, in the absence of the true Priesthood, ever possessed. It is the fountain of all intelligence; it is to bring heaven to earth and exalt earth to heaven, to prepare all intelligence that God has placed in the hearts of the children of men—to mingle with the intelligence which dwells in eternity, and to elevate the mind above the trifling and frivolous objects of time, which tend downward to destruction. It frees the mind of man from darkness and ignorance, gives him that intelligence that flows from heaven, and qualifies him to comprehend all things. This is the character of the religion we believe in.

Our belief will bring peace to all men and good will to all the inhabitants of the earth. It will induce all who sincerely follow its dictates to cultivate righteousness and peace; to live peaceably in their families; to praise the Lord morning and evening; to pray with their families; and will so fill them with the spirit of peace that they will never condemn or chasten any one unless it is well deserved. They will rise in the morning with their spirits as smooth and serene as the sun that is rising and giving life and heat to the world; just as calm and as smooth as the breezes on a summer evening. No anger, no wrath, no malice, contention or strife. If a wrong arises, the party wronged will go to his neighbour and quietly investigate whether wrong was designed; and if the seeming transgressor is living according to the spirit of his religion, it will be found that he had designed no wrong, and that he will make ample amends, forgiveness will be accorded, and the trouble will end. This is the spirit and teaching of the Gospel.—PRESIDENT BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 12, 1926

EDITORIAL

A SERMON FROM THE TOMB

MANKIND TO-DAY presents a spectacle of unprecedented activity, progression and achievement in material things, coupled with apathy on the part of some, and acrimonious dissension among many, respecting matters religious and spiritual. Worldly affairs engross the attention of men, and few there are who hear, above the rattle and roar of earthly turmoil, the Voice of warning and commandment calling the race to repentance, while yet there is time.

Stop! Look! Listen!

True, there are churches and so-called religious societies unnumbered; and of these many are of worthy motive and commendable service. Never before has organised benevolence been practiced on so broad a scale nor with greater efficiency; and none who thus serve the interests of their needy fellows shall fail of reward. Good deeds shall not go unnoticed because they were wrought without the auspices of sect or church. Nevertheless, more is required for salvation than charity or benevolence, more than even a conscientious observance of the moral code alone.

Salvation of the soul is conditioned upon compliance with *the laws and ordinances of the Gospel of Jesus Christ*, within which, charity, benevolence and personal morality are included. The fundamental principles and ordinances are: (1) Faith in the Lord Jesus Christ as the Son of God and the Redeemer of mankind. (2) Genuine and whole-souled repentance. (3) Baptism by immersion in water by authority of the Holy Priesthood. (4) Reception of the Holy Ghost by the authorised laying on of hands.

Many are the doctrines, dogmas, precepts and theories of men, whereby salvation is promised on other terms; and theological systems, evolved from human learning, are substituted for the plain and simple means prescribed by the Christ. Man's unwisdom denies the existence of a living, personal God, and flouts the personality of Satan, the arch-deceiver.

Here follows part of a forceful sermon, preached by a Hebrew prophet nearly six centuries before Christ was born. It relates to this current time:

For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Be-

hold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

And they shall contend one with another; and their priests shall contend one with another, *and they shall teach with their learning and deny the Holy Ghost, which giveth utterance.*

And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. . . .

And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. . . .

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell! . . .

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—*and thus the devil cheateth their souls, and leadeth them away carefully down to hell.*

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. . . .

Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost! . . .

Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.—Book of Mormon, 2 Nephi 28.

J. E. T.

"I AM NOT MUCH of a mathematician," said the cigarette, "but I can add to man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I take interest from his work, and discount his chances of success."—DAVID STARR JORDAN.

A SWEDISH CONFERENCE GATHERING

Conference was held at Stockholm, Sweden, on July 18th and 19th. Resident members and a goodly number of investigators were in attendance, as were President James E. Talmage of the European Missions, Sister May Booth Talmage, President of the Relief Societies of the European Missions, President John H. Anderson of the Swedish Mission, and the Traveling Elders of the Gävle and Norrköping districts and their respective Presidents.

The chapel was decorated attractively with flowers, and the orderly arrangement of the choir, the lady members of which were attired in white, gave inspiring effectiveness to the occasion. The service on Sunday forenoon was occupied by an interesting address delivered by the European Missions' leader, a vocal solo, and closing remarks made by President Knut T. Borg of the Gävle district. President Talmage affirmed that the Latter-day Saints have proved to the world that it is possible for people to gather from different nations of the earth, establish homes together in communities, and successfully colonise and subdue upland and barren waste—a movement bravely started by the valiant "Mormon" Pioneers. In the last days the so-called wisdom of men and their false doctrines concerning the work of Omnipotence shall be brought to naught and man's intelligence shall fail; or, in the words of Isaiah:

> Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 14.

The days mentioned by this ancient oracle of God are verily the days in which we live. The Church of the Lamb has been restored and is fortified against all predicted disruption. Sister Talmage expressed her appreciation of the welcome extended to herself and President Talmage by the resident members and missionaries. Every one in the service of the Lord has an individual work to do, she maintained. This provides a means of practical development for all who utilise the opportunity to so serve.

Detailed instructions were given to the Relief Society organisation by Sister Talmage. The Relief Society sisters were urged not to rely upon the missionaries too much in their Society activities, but rather to become, through personal work, leaders of individual ability in the Church.

The Book of Mormon is not the Latter-day Saint Bible, averred President Talmage in discourse in the afternoon session. Neither do Latter-day Saints claim that the authority necessary to administer the principles and ordinances of the Gospel is derived

from a mere book. Holy Writ defines and prescribes certain administrative ordinances, which ordinances are indispensable to individual salvation. But the right and authority to administer those essential and saving ordinances cannot be arrogated to one's self by ever so intensive a study of the scriptural record. The authority invested in the Priesthood of the Church of Jesus Christ of Latter-day Saints came by direct means from God to man, through the ministration of resurrected beings.

The local Priesthood met in conjunction with the Traveling Elders following the afternoon session. Valuable admonition was given, and the missionaries were urged to enlarge their tracting activities as to time and area canvassed. Rural districts were pointed out as fruitful fields for missionary labour. A meeting of the Traveling Elders convened on Monday, July 19th. Detailed instructions and counsel were given and essential doctrinal points were discussed.

The chapel was well filled at the closing session on Monday evening. Among other renditions the choir sang "How Firm a Foundation"; the fourth verse was rendered in English, which appealed to many among those present. Christ was indeed the Son of the living God, asserted the President of the European Missions. Though He was born of an earthly mother, the Virgin Mary, His Father was Elohim, the Eternal Father. God the Father, Jesus Christ His Son and the Holy Ghost are individually three separate and distinct personages; yet as members of the Holy Trinity they are united in purpose, plan and method. The Parable of the Ten Virgins was explained; and counsel given to all to seek after a testimony of the Gospel while there is yet opportunity.

The conference afforded a time of spiritual rejoicing; keen interest and attention was demonstrated by all present. Words of life, uttered under the inspiration of the Holy Spirit, flowed from the hearts of the speakers, and everyone felt the wholesome influence of true worship.

The Traveling Elders and resident members of the Gothenburg Conference, together with many friends and investigators, enjoyed the presence of President and Sister Talmage at a meeting held there on July 16th. The timely admonition and advice of the speakers gave much encouragement to all present. From Gothenburg President and Sister Talmage journeyed to Stockholm.

WILFORD O. PETERSON, Mission Secretary

OUR HOPE of salvation must be founded upon the truth, the whole truth, and nothing but the truth; for we can not build upon error and ascend into the courts of eternal truth and enjoy the glory and exaltation of the kingdom of our God.—PRESIDENT JOSEPH F. SMITH.

LATTER-DAY SAINT HYMNS*

"School Thy Feelings"

The hymns of Charles W. Penrose furnish evidence of what in literature is a very unique power—the ability to create an atmosphere entirely different from that to which one is accustomed in daily life, an atmosphere wholly unfamiliar to the author from actual contact.

It is the thing Shakespeare did in "Romeo and Juliet"; the thing Lew Wallace, who had never visited Palestine, did in "Ben Hur"; and the accomplishment of John Drinkwater in "Abraham Lincoln."

English by birth, Mr. Drinkwater has caught that which is distinctive in the character of Abraham Lincoln, as well as that which is marked in American life, and has created a drama that the American acknowledges as one of American life. Such mental feats are almost unthinkable to a person without imagination, and one believes them mainly because seeing is believing.

"Up! Awake, Ye Defenders of Zion", the battle hymn of the Latter-day Saints, was written in London about four years before its author, President Penrose, sailed for America. In the composition he embodied in words of life and fire the surging emotions of his people, who were undergoing trial and test in their mountain home.

"O Ye Mountains High", another Latter-day Saint favourite, he also composed several years before he left his native land. It is little short of a miracle that a poet seven thousand miles away could reproduce the intellectual and emotional life of a people so widely separated from him.

For ten years Elder Penrose had confidently looked forward to the time when he should gather with the Saints in Zion. He had nearly realised his desire several times, when something would occur to thwart his plans. At a moment when he felt sure of his release from the duties of a missionary, he was told that he could not yet be spared. Disappointment, coupled with deep yearning for the Zion that must a little longer be denied him, quickened his originality, and he wrote "O Ye Mountains High." Truly, his imagination was assisted by descriptions that fell from the lips of the elders from Zion, as well as by photographs they carried to show to people in distant parts. Even so, the writing of the hymn must always be a marvel and a wonder.

President Penrose's most exquisite number is, perhaps, "Blow Gently, Ye Wild Winds", sung to the popular air "Flow Gently Sweet Afton." President Penrose had been in the valleys of the

*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in August.

mountains but a very short time when a mission returned him to his native land, England. He had left his family in humble circumstances, in Logan, Utah, and the memory of winds that had partly demolished a home in Farmington, Utah, where he once lived, haunted him; and as a result came forth this beautiful hymn. It is one of the choice poems of "Mormon" literature, and confirms beyond a possibility of a doubt President Penrose's right to be called a poet.

Our present study, "School Thy Feelings", was written in Birmingham, England, in 1860, under the following circumstances:

Elder Penrose had laboured in the Birmingham district of the British Mission for ten years. To make the Church office more attractive and comfortable, he had placed some of his own furniture in it. Later, when this was no longer needed, he moved it back to his own home. Some of the people, given to gossip, circulated the scandalous story that the presiding elder had taken furniture belonging to the Church. This false accusation stung President Penrose to the heart; he sorrowed deeply, no doubt feeling the unpleasant affair an unjust judgment after his years of devoted service in the ministry of the Church.

George Eliot tells us that literature, like the pearl the oyster secretes during its malady, is frequently the offspring of suffering. "School Thy Feelings" was begotten in pain and mental struggle, and was written by President Penrose for personal consolation. He had no intention of making the poem public in the beginning; but when he discovered that the appeal of the selection was universal, after reading it to a friend who found much comfort in it, he finally allowed it to be published.

The composition comprises five eight line stanzas, and has been set to several refrains. The chief merit of the hymn lies in the ethical message it embodies. Four ideas are prominent throughout: the first is a clear call for self-control set forth in such phrases as "there is power in the cool, collected mind;" the second warns against hasty judgment, and admonishes that we "hear defense before deciding;" the third assures the guiltless that they need have no fears, for "Time's a friend to innocence;" and lastly we are told that "noblest minds have finest feelings," consequently the greatest care should be taken to guard against a wilful wound.

The author's emotional struggle is apparent throughout the composition. One moment he seeks to quell the natural instinct of anger, the next he is thinking that had his accusers known the facts they would have judged very differently. He has consolation in the fact that "Time's a friend to innocence," but apparently resolves that because of his own keen mental agony he will be most careful of the feelings of others.

Conciseness and terseness characterise the lines, which are fre-

quently embellished with very effective figures such as: "passion shatters reason's tower" and "noblest minds have finest feelings, quivering strings a breath can move."

Like most numbers in the Latter-day Saint hymnal the hymn is a veritable sermon, and is expressive of the same thoughts given and spirit manifested by the Master on the Mount of Olives, where He said:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matt. 5: 43, 44.

The Saviour's words: "Judge not, that ye be not judged," find new expression; and the precepts of the Master are given written application. The poetic wording of the hymn stands as counsel to all.

The true Latter-day Saint spirit was made bounteously manifest by President Penrose in all of his dealings among men. He had read, analysed and applied the divine injunction given in modern revelation, which reads:

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.—Doctrine and Covenants 64: 9, 10.

There is strength in self-control; there is divinity in sereneness. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Let the hymn act as a leash to fiery emotion, as an advocate to righteous procedure. It reads:

School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.
School thy feelings, there is power
In the cool, collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind.

School thy feelings; condemnation
Never pass on friend or foe,
Though the tide of accusation
Like a flood of truth may flow.
Hear defense before deciding,
And a ray of light may gleam,
Showing thee what filth is hiding
Underneath the shallow stream.

Should affliction's acrid vial
Burst o'er thy unsheltered head,
School thy feelings to the trial,
Half its bitterness hath fled.
Art thou falsely, basely slandered?
Does the world begin to frown?
Gauge thy wrath by wisdom's standard,
Keep thy rising anger down.

Rest thyself on this assurance:
Time's a friend to innocence,
And that patient, calm endurance
Wins respect and aids defence.
Noblest minds have finest feelings,
Quivering strings a breath can move,
And the Gospel's sweet revealings
Tune them with the key of love.

Hearts so sensitively moulded,
Strongly fortified should be,
Trained to firmness, and enfolded
In a calm tranquility.
Wound not wilfully another;
Conquer haste with reason's might;
School thy feelings, sister, brother,
Train them in the path of right.

LIFE AND BOOKS

I ALWAYS BELIEVED in life rather than books. I suppose every day of earth, with its hundred thousand deaths and something more of births—with its loves and its hates, its triumphs and defeats, its pangs and blisses, has more of humanity in it than all the books that were ever written put together. I believe the flowers growing at the moment send up more fragrance to heaven than was ever exacted from all the essences ever distilled.—OLIVER WENDELL HOLMES.

FROM THE MISSION FIELD

Appointments—Elder Richard D. Hooper as President of the Hull Conference in succession to President Reginald F. Beames, who will devote his time to special service in the Mission. Elder William Cooke as President of the Scottish Conference to succeed President Reed E. Callister, who has been honourably released.

Doings in the Conferences: *Hull*—On July 23rd the Traveling Elders convened at Hull. Favourable reports were given as to the work in the rural districts, where the Elders are making marked progress in delivering the gospel message. After the

missionary meeting a farewell social was held for President Reginald F. Beames, who is leaving the Hull Conference shortly.

Nottingham—A baptismal service was held in the Mansfield Branch on July 23rd. Three persons were baptized by Elder William H. Johnson, Jun., and confirmed by President Orson H. Pratt and Elders Wallace D. Yardley and Moses R. W. Stevenson. Discourses on the essential ordinances were delivered by Elders Jethro M. Palmer and Clifford D. Gough.

Liverpool—The members of the Liverpool and Birkenhead Branches enjoyed an outing at Bidston Hill on August Bank Holiday.

Words from the Workers: During the past few weeks our tracting has been done in the country. Elder Moroni B. Harrison and I have been canvassing the rural districts in the proximity of Belfast. These parts have not been visited for years, if at all, and we find them very fruitful with good gospel conversations and invitations to return. I enjoy this phase of missionary labour greatly.—*From President John N. Fraser, Ulster Conference.*

Elder Will B. Jex and I recently returned from a missionary journey of 150 miles in northeast Yorkshire. We walked half the distance and tracted the small inland villages, some of which had never been visited before by "Mormon" Elders, but nearly all had heard of our Church and people. We distributed 225 pamphlets and 1400 tracts, and were given a few pence and numerous rides along the way. Indifference toward religion seems to have infested rural districts as well as the cities.—*From the President of the Leeds Conference.*

We are glad to report that we are having success in our work. We have experienced some fruitful tracting, have sold a number of pamphlets and have had some money given to us for the purpose of furthering our missionary endeavours. The family with which we are staying are favourably impressed with the doctrines of the Church. We have joyful anticipations of the future.—*From Elders Harold L. White and Robert E. Harvey, Sheffield Conference.*

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